

Brockton Jan. 26, 1880

P. P.

And this Gospel of the Kingdom shall be preached  
in all the world for a witness unto all nations.

Mat 24. 14.

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Christmas Sermon

Christianity addresses itself both to the individual  
and to society; it aims both to build up the  
kingdom of God in the single soul - and to set  
all men in more perfect social, political and  
industrial relations one with another, - naturally,  
its endeavor is addressed more particularly to the  
individual, since it is only through his spiritual  
development and enlightenment that the good of  
society can be reached, - Jesus did not teach his  
followers to meddle with political affairs, because  
he saw that there could be no new society until  
there were new men and women <sup>fathers</sup> to make that  
society, - He could have told the English Puritans  
that their attempt to set up a Christian commonwealth  
by force of arms would fail, - But on the other  
hand he could have foreseen - what in the  
of history we now see - that the Puritan  
spirit, through the social  
spirit of its appeals  
and remonstrances  
addresses

the individual soul - but its aim does not stop  
there. - It sinks out of the nobler manhood and  
womanhood it creates, to build a new state and  
society - whose foundations shall be as deep as the  
roots of human life itself - and whose extent shall  
be as broad as the whole world of human interests. -  
Ordinarily every Christian ~~workman~~<sup>workman</sup> is like  
the single labour upon some vast-building.  
He sees little more than the single stone which  
it is given him to trim and put in place. -

But it is well for us sometimes to leave our  
special ~~labor~~<sup>labor</sup> - and try to obtain some comprehensive  
view of the whole gigantic structure. - At this  
time when we celebrate the birth of one who  
began the greatest and most wide-reaching work  
of history - it is fitting that we should strive  
for some conception of the comprehensiveness of  
that undertaking. - I desire therefore to set  
forth in some measure, the universal character  
of the purpose and the work of Jesus of Nazareth. -

If one wishes to appreciate the amount of laboring and suffering which it cost the Jewish people, to preserve and maintain the germs of spiritual religion - let him consider the tenacity with which that people has clung to its race premissions, throughout Christian history - in spite of the worst and longest persecution to which any people has ever been subjected. - God makes nothing in vain, and the strength of resolution and endurance which this wonderful race has ~~has~~ displayed through the historic period, shows how strong they must have been, in order to do the work assigned them in the development of human life. - It is as if God had permitted them to live on - victims of the hardest tyranny and of the blindest bigotry and hate, to show the world what ~~it cost~~<sup>was</sup> to sacrifice to plant belief in and worship of one spiritual God. -- We stand before the ruins of ~~an~~ old Norman castle - and as we note its massive walls upon which Time makes hardly the slightest impression,

we say - what must have been the turbulence of the age,  
when men were obliged to house themselves in fastnesses  
like this. - So when we remark the unparalleled  
grasp of the Jewish mind upon its customs, habits, and  
ideas. when we see how utterly ~~it~~<sup>it</sup> resists to bend  
to any foreign influence, how - dispense them as  
widely as you will - and subject them to whatever  
opposition you please - the Jews are Jews still - and  
can never be anything else - while the world stands or  
they continue to exist, - seeing all this - one may  
decline; what must have been the difficulty  
of bringing forward into modern history the idea of  
one God ruling over all the live - when such a character  
as this was created to accomplish that work?  
When one turns to their history - (from our Ssa) -  
he finds it indeed one continual fight - with idolatry -  
Time and again the worship of this and that deity -  
borrowed from surrounding nations - succeeded to root  
out the worship of Jehovah. - Idolatrous practices invaded  
their very Temple, - Kings and Queens openly set  
up their golden images - and brought in their foreign  
priests. - But always the nation gained power to

shake off the alien religion and ~~submit~~<sup>indeated</sup> to its own faith. - Its little territory was overrun by the arms of all the great Powers. - Its people were torn from their homes - and carried captive to distant lands. - They were subjected to all the seductive temptations, and all the host presence of folly which could lead them to renounce their faith, <sup>yet</sup> and they are still Jews everywhere and under all circumstances, and nothing could induce them or force them to ~~abandon~~ their ~~fool~~ religion. - It is a most marvellous spectacle / all the nations of the earth - trampling by turns over this little flame that had been lighted in India - repeatedly beating it down into the dust, till seemingly no spark of it was left; and the flame as often breaking out again - as if lit by a miracle. - It was a flame which no flood of disaster could quench - for it was lighted in the hearts of a people who clung to their inheritance of faith as they clung to life itself, — —

Surely if nations ever have a mission - and one  
ever feels to do a certain work in the world, we may  
say that the Jewish people had a mission to establish  
the foundation of spiritual religion - and that they were  
called with ~~that~~ being for that purpose. - A chosen people  
they might well style themselves, for so they were; -  
chosen to sown a seed of ideas which was destined to  
scatter itself through all lands - and plant itself in  
every clime. - It was the bursting of the bark in  
which this seed had been so long jealously held and  
protected that early Christianity accomplished. - The  
time came when the nations of the north were  
prepared to receive the truth and the spirit  
that Judaism had kept hidden in its own heart,  
and with it came the man, who was to  
send the usoppings of traditional exclusiveness.  
and to send out to other lands - in the souls  
of his disciples - the rich spiritual treasure  
which the life of his people had gathered. - And  
this too was a work of pain and difficulty -  
which we now might understand <sup>and</sup> hope to

escape martyrdom, -- The vase in which the young germ of a universal faith had been planted had been made so strong to resist several dangers, that when <sup>the</sup> roots began to press outward it was strong to resist them also.

The character which held off from its faith, the bond of foreign influence - was no less wedded to hold that faith close prisoner, -- It was cautious to the Jew - to touch with <sup>irreverent</sup> hand the customs and traditions which屏風 him off from the gentile world, -- If others would show his knowledge of God, let them come to him and adopt his national life, -- As for ~~putting~~ his knowledge of God into the life of other nations, the Jew had no conception of any such mission, -- But to accomplish that very work - was the mission of Jesus of Nazareth, -- He it was who broke through the prejudices of his people - and gave to mankind the precious legacy of a religion based upon the worship of one spiritual deity, --

All this is what the panoply of history puts before our eyes, - and we know it without consulting the motives of Jesus - as they are evident in his words, - If both the Jewish people and its Moslems mission had been blind instruments of fate, not knowing what work they were achieving - still this was the mission they did accomplish, - The Jews gave to the world the idea of God, - and gave it through the instrumentality of one whom they put to death as if he had been an enemy of their faith, - It was their Christ - whom they knew not - and killed as an imposter - who made them the benefactors of all future time, -- Let us consider for a moment what a gift this was, - In the first place it contains - and still contains the world's, <sup>only</sup> hope of final and universal peace, - There never has been and never can be lasting peace between men, who worship different Gods, - when polytheism rules a community of interests can only be based upon the

decay of religion, - and since the ~~last~~ decay of  
religion has meant thus far in history - swift - national  
decline. Tending toward extinction - we may conclude  
that this root will not lead to universal peace;  
when religion is a living power, it ~~cannot~~ by  
its very nature be intolerant of toward the worship  
of another God than its own, - If the Christian  
sees that the Buddhist or Mohammedan worship  
under another name - the same God whom he  
adores - he will regard their other religion with  
at least some degree of sympathetic interest. - But  
if the God of Arab ~~and~~ <sup>or</sup> Hindu - is to him  
a false God, a deity other than his own.  
he will look upon the religion of Arab ~~and~~ <sup>or</sup>  
Hindoo - with abhorrence and contempt. - Then {  
can be no peace - no brotherhood - no mutual respect  
between the adherents of hostile religions, - The  
great ~~and~~ <sup>Kingdoms</sup> of antiquity - composed of different  
races or tribes - were held together only by the  
clamp. of a military despotism, and when that  
grew weak - the Kingdoms quickly resolved themselves

back into hostile fractions. - The true brotherhood of man only begins with the common recognition of one God who is the Father of all. - If the nation from which Christ sprang has done nothing else for the world, it has given this condition and promise of universal unity and peace, - You will perhaps point to Christian wars, and ask what hope of a sign of good will Christian history affords? But consider it over takes possession of the human mind, - Its growth to power is very gradual, - Monarchs rule - feuds are dying out, and men are learning that they may find a better way - settle their disputes then by means of armed strife, the various races who worship the same God, are learning not to despise or hate each other, and then is promised a time when poor and great will share alike in untold fact - and not in a far away dream only, - - At all events if we accept as a fact - what history seems to clearly teach, that no nation can live without

religion, then it follows that, <sup>only</sup> when religion everywhere  
sears its allies to one God, can the nations be at-  
least ~~any~~ <sup>any</sup> time, - I do not speak of the  
inevitable degradation of a polytheism, ~~or~~ the  
impossibility of any general or long continued  
~~spiritual~~ culture under its reign; - and do not  
attempt to show all the points of superiority in  
the Jewish conception of God over every other that  
the ancient world had former, - Let it suffice  
him as proof of the universal character of Christ's  
work, that he succeeded in ploughing amid the  
wreck of the world, decaying religions, that idea  
of God held by his people - which is one of  
the <sup>indispensable</sup> corner stones of a universal  
brotherhood - and which is slowly working out its  
peace-giving mission,

The Jewish nation has <sup>seen</sup> undoubtedly the  
chief instrument of Providence in this work,  
It knew not its destiny or mission, but  
dreamed continually of a great theocratical empire  
surpassing in magnificence and power - its boundaries

to which ~~it~~<sup>they</sup> had not by turns been subjected - They have  
had no thought of imposing ~~other~~<sup>other</sup> powers to gift  
you but give them, but expected to be themselves the  
power which should give laws to all the world. -  
~~Human persons~~ They looked forward to a divinely  
appointed leader - with miraculous gifts - who should  
be the most splendid earthly sovereign yet seen;  
and, <sup>who</sup> should extend this law and their religion over  
all nations; - Human persons was not <sup>it</sup> all the messiah  
whom they had looked to see. - But he was  
nevertheless the messiah whom God expected, and  
he knew perfectly well what God demanded of him. - Jesus was  
no blind agent of chance or fate. - The mission  
role which his people had assigned to him he  
utterly discovered - and walked by the light of his  
own perceptions - and the guidance of God's spirit.  
He thoroughly comprehended the genius of his  
people; saw the world's need - and how that  
need was to be met, and worked out for  
himself - as his mission - a pathway which no one  
else had conceived of - and which he followed  
to the end. - The attempt to make Jesus fulfil

all the old prophecies concerning the messiah - & one  
in which the enlightened student of history can feel no  
doubt. The fact is that he was a much nobler  
messiah than any of the prophets had foreseen, -  
they felt that their nation had a mission to  
the world, and that in the fulness of time God would  
give them a leader, and when the mission  
should be accomplished. But all their vision  
extended upon a temporal sovereignty - Jesus knew  
better how they and the messiah should do  
and how he should accomplish his work. If  
he was an endear in his words, this reader  
and clear insight. His life <sup>of</sup> action would be  
enough to show us - with what wonderful  
intelligence he comprehended the mission of the  
messiah - and its import. He undoubtedly saw  
that his people were not fitted for political power,  
and that not by any means - any earthly kingdom  
which they could establish would contain the  
seeds of its own destruction - and would soon com-  
e to an end. - He saw that to reach the real  
springs of human life - he must go much deeper.

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and must inaugurate a movement - which will  
begin certainly for its full development; that if  
there was ever to be a new & grand universal  
society. which should be a kingdom of God on  
earth, the work must begin and go forward in  
the hearts and consciences of men; that not  
upon but only after the human spirit had been  
brought into more accord with the divine spirit;  
could a pure law and ritual be made to  
stand - The fact that Christ's conception of  
the missionary work and office differed so  
totally from the traditional view, shows that  
he must have thought all this out for himself -  
and ~~shows~~ <sup>display</sup> the depth and breadth of his genius. -  
He was now like a tool - in the hands of God. -  
He was one who knew the work he was doing -  
and foreknew its wide working effects. -

I have referred to the unusual significance  
of that idea of God - which as the last and  
greatest prophet of his people - Jesus sent out as  
a missionary to other nations, and I ascent

that any intelligent reader of his life - could fail  
to see that Jesus meant that idea to work the ultimate  
purposes of the tomb; - If he said to the woman of Canaan  
"I am not sent but to the lost sheep of the house of Israel,"  
he only stated the popular notion of his mission - for  
the purpose of feeding her faith, - If when he sent  
out his disciples he bade them not to go to any  
city of genuine or Samaritan - it was only because he  
knew that the time was not ripe for that - and that  
first he must gather disciples - who should carry  
on his work, from among the Jews themselves.  
He had first to break the band of Judaism which held in the end he wished to scatter - and  
then the new world find its own way abroad, -  
But Jesus intended and desired, that the gospel  
should be preached in all the world - for a witness  
to all nations; - and this was no purpose which  
slowly dawned upon him in the course of his  
ministry - as some have supposed. - He began  
his work with all his purposes fully formed -  
and from his first public宣言 until his last,

he never lost sight of the aim which interested all  
mankind when he was born, - - He stood before Pilate  
during the final scene of his life - evidently acknowledging  
himself a King - King of what and of whom? If he  
had a host full of followers who counted in the thousands  
apostle is acknowledging this kingship, - the few, - But  
King of millions of hearts not yet moulded into  
flesh, - King for coming time when his thoughts  
of God and his idea of love - as the true ruling  
and binding power in human affairs - should  
sway the destinies of nations, - If he seemed to not  
know what Pilate said to him it was because his  
ears were filled with the happy anthems of peace and  
good will yet to <sup>be</sup> sung upon earth, - If he seemed not  
to see the nobles by which he was surrounded it  
was because his abanched gaze looked through the  
mists of futurity - and was held by the vision  
of the great salvation of human kind, -

Jesus lived not for his own age alone - but for all  
ages, - not for the people of Israel ~~alone~~ - but  
for all children of the common Father - whom  
he took into his embrace of his boundless sympathy, -

Amongst the many inducements of the broadest and  
most general which Jesus exhibited - there is one  
other of which I should like to speak - viz. of the  
method by which he sought to establish a per-  
manency as upon which he expected, a law  
of refusing the law for the salvation of his  
people. - There have been from the first two  
modes by which by which he set the law of  
righteousness, have endeavoured to secure for it  
more dominion. - The intent of one has  
been authority - and of the other philosophy -  
in modern ~~theology~~<sup>philosophy</sup> - most recently -

One class of moralists depend upon commanding  
the people law with some species of power - civil  
or ecclesiastical - which shall compel the respect  
of lawless instincts and passions. - How certainly  
they will command if they have absolute authority. The  
magistrate must have the means of enforcing his  
judgements - whether people are induced to  
 obey them or not; and in the present state  
 of the world there are multitudes, who resist the

form of command which the priest holds over them  
to keep them within bounds of sound & - But  
authority alone - can neither life - nor - destroy  
but - can over & long pursue both for want  
of men intentions, - And its sole secret in  
strengthing of the more sentiments - and if a popu-  
lar & low voice - no such authority can be  
made to stand, - They will find out that the judge  
is amenable to the strength of numbers - and that  
the excommunication and anathemas of the priest do  
not hurt, - and their priest and judge might as  
well abdicate their offices, -

On the other hand - another class of pamphlets  
have sought to establish right by logically  
showing it the supremacy of right conduct, -  
This labor is however great also, - The world will  
not long continue in a state of quiet  
when even good reason for it can be assigned, -  
But philosophy alone is not enough it  
appeals only in full to intellect man &  
the affections, - No matter how well you may

common. ~~the best~~ he<sup>r</sup>, if the heart has a  
strong love of wil. - the life will be wil. - spite  
of philosophy. - However a system of moral  
philosophy is only suited <sup>to</sup> the mind of a limited  
period- and a limited portion of mankind. - From  
generation to generation it must have new  
statements- and requires an army of critics,  
who ~~work~~ it over and apply it in new forms. -  
It is best to ~~it~~ - & transplant philosophy from  
one race to another. The words in which it was  
originally cast have no exact parallel in other  
languages, and its mood- or mode of thought  
must be always somewhat foreign to another  
people -- On the whole there is slight hope  
of any universally received philosophy - and if  
there can, it must be of slight and gradual  
perpetual addition and revision. -

What man did for Jesus, is a man of  
existing human conduct- and conforming it to the  
law of God. - For that was the great purpose of his  
life. - What was in the mind of his people an

aspiration or desire - wasom with him a passionate longing to lift the life of man to the plane of pure and spiritual morality, - - He was, a philosopher enough to have given a philosophy. - That is to say he had a rare power of discising fundamental ideas & principles, and he was not wanting in power to build up his thought from premises to conclusions. There are however in some of his disputes with the Phenomenal teachers of the doctrine ~~that~~ - which would do credit to Plato and Socrates - and which display the truest becomes and quirks of corruption, -

Or you might have given a new code of laws - and provided an authority to enforce it. - He did care however let his nation with him ideas of against him, for this was precisely what they desired the messiah to do, - - Yet Jesus does not attempt to link his teaching with authority - and he did not formulate a philosophy, - - But then he said that there was a way to reach the heart of men. - He saw that nothing so rouses the emotion of the soul - as a noble example; that virtue itself

in its coarsest form - as it is known not before the  
age of man is the most powerful and convincing  
fact Moral Teachers. - He saw that while  
authority over men weak with age, - while philosophy  
would only be well understood by the people and  
when in truth it originated. A wise enough,  
would never go at or lose its best for want  
of men; - must be perfectly understood in every  
language - and could appeal with equal force to the  
consciousness of every age. - I say therefore  
that this - because there is more yet to be said  
than can be said, at present on no other opposition  
can the world be assumed to make intelligible.  
He chose to rest his hope of winning the world  
to a higher life - by being himself a living  
illustration of all that is pure and exalted. Did he  
not know that the hours of the ~~former~~<sup>present</sup> world -  
long before there was any literature in particular  
this ~~names~~ had lived on in the memories of  
men - constantly inciting them to heroic lives? -  
He would be himself such a guide to those who  
were to come after him, - He would give the world

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an example of purity and self-sacrifice - of boundless  
love - of untiring patience - of calm fortitude - and  
heroic fortitude - which should forever be as a beacon  
to humanity struggling toward the right - and should  
an enthusiastic zeal for holiness in  
~~move the heart of~~ every soul which looked upon it; to

He would leave behind him, no crumbling scepter  
of earthly sovereignty - ~~but~~ to fall into incompetent  
and dissolute hands; no philosophic system - to  
be misused - misunderstood and finally forgotten; - He  
would leave a deathless name - linked with all  
that is great and sublime in human life; - ~~and~~  
the record of <sup>a</sup>blameless soul which never fell into  
it - trust and obedience; a picture of life  
devoted to God; serene - which all hearts from  
the highest to the humblest could understand -  
and which Time should have no power to dim.

It is eighteen centuries and more - since  
he who formed this purpose and lived this life -  
sealed it by a martyrdom - whose symbol has become  
one of the grandest and most unusual sublimes of  
all time; Does it appear that his choice of means

was poorly made - or that his expectations were  
too large for fulfillment? - Has he not done what-  
he set out to do - and does not the course of history  
show - how accurately he has gauged the deeper  
currents of human life - how well he knew to  
reach and influence the universal heart of the  
race? — I have alleged in illustration  
of the scope of Christ's gains and work - these  
two considerations, - 1<sup>st</sup>; that he intelligently  
undertook to give to the world at large - that  
idea of God till then peculiar to his own  
people - as the basis of a universal society; and  
2<sup>dly</sup>; that he chose to preach the Kingdom of  
God in Deeds - that should be everywhere told,  
and that should be a scourge of inspiration  
whenever they were made known, - These considerations  
do not begin to be a measure of his purpose  
or his mission, ~~and~~<sup>and claim</sup> ~~and~~ to be well set forth  
~~they~~ not a much wider space than could be  
here afforded. - But are not these few rough  
outlines of a character, and its influence, hints  
of a figure and a work not to be found elsewhere

in all history? - what imperial Caesar with <sup>13</sup>  
the world under his feet - but makes only of an  
empire whose limits soon narrow into nothingness;  
what world-renowned creator of a literature,  
the whose thought becomes obsolete - and whose  
work is only known and studied in after ages  
by the curious few; - what Post-Inventor-soldier  
or statesman - will you set beside this son of  
Jacob's kingly line, - who becomes more and more  
a power behind every throne, and whose gospel  
prophet in all the earth, gives him a living and  
ever widening influence among the nations.

Then an land still closed against the  
merchant and the discoverer, where this gospel  
has been probed - and when it has stirred the  
sluggish pulses of semi-barbarism, to simulation  
of ~~to~~ pure and noble deeds, - its Island of  
the sea is so remote - no heart of a continent  
is so inaccessible - that the Christian missionary  
has not found it out, - and no matter what  
half pagan creed or ritual he may carry there

there is underneath it; the story of a life  
which has vastly more power than church  
dogmas or sacraments - and, <sup>which</sup> does kindle a  
new flame of moral and spiritual life. --  
It is no longer a dying prediction - that the day  
shall come - when every heart of man shall know  
the story of Christ's life - and when the universal  
Father in whom he trusted - and by whom he was  
guided - shall be worshipped and obeyed by all  
that live, -- His gospel is promised in all  
the earth. It remains only that his teaching  
and example shall slowly root out the  
heathenism which so long survives - even under  
the Christian name - and foster the spiritual  
idea of human nature, till all men have so  
grown to be citizens of God's Kingdom - that their  
statute books - and their Congresses - shall  
subside into low, --